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DEVOTED TO THE ENLARGEMENT AND PERFECTION OF HOME.

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WHAT THE PAPER IS AND WHAT IT IS NOT.

THE sub-heading under the title tells in as few words as possible what the AMERICAN SOCIALIST *is;* but to see how the object proposed in that sub-heading permeates vast varieties of discussion and information on Communism, Coöperation and all connected themes, political and religious, the paper itself must be read. To show what the AMERICAN SOCIALIST is *not*, we quote a passage from a letter received from a Shaker of very high standing in his order—in fact, a member of the Ministry. After reading the paper a year, he says: "I see that some are misled, as I was a year ago, in supposing the AMERICAN SOCIALIST to be the organ of the Oneida Community. It seems to me now to be no more the organ of that body than though the O. C. had no existence. I have perused it with some care the past year, and find it, among all the Socialistic organs, without a peer."

A COMMUNISTIC PLAN OF SUBSCRIPTION.

The hard times crowd us all. Now and then an able-bodied man sends us a dollar and apologizes for not sending two by saying that he has been laying by that dollar, a few pennies at a time, for several weeks. On the other hand, our annual receipts do not thus far half pay for the bare cost of paper and printing, to say nothing of editorial labor. At the same time many of our subscribers are wealthy and sometimes send us more than the price of the paper. These circumstances have suggested the following plan for equalizing burdens all round: Let every person who can spare a dollar besides his regular subscription send it to us with the name of some poor person to whom he would have the SOCIALIST sent, *and we will contribute the other dollar in every case and send a full volume.* That is, we will contribute as much, in this way, as all others will send us. If the sender does not know a suitable poor person who would like to receive the paper, we will, when requested, suggest one of the many who apply to us and state his lack of means. This plan is exactly suited to the genius of Communism, which teaches those who have an abundance to help those who lack.

PUBLISHERS' CAVEAT.

THE AMERICAN SOCIALIST will in the future, as in the past, publish all well-written accounts of new Communistic and Coöperative Societies which may be offered in good faith; but it should be clearly understood that its conductors disclaim all responsibility for the character or success of such Societies. They consider that they perform their duty if they exclude schemes which are manifestly hair-brained or fraudulent and continue to set forth, as opportunity offers, the principles which seem to them to lie at the foundation of successful Socialism.

A similar disclaimer of responsibility for *advertisements* is also hereby notified to all readers. We shall print only such as seem to us honest; and all we mean by that act is that it will be safe to *read* them; but when you come to *business* with the advertisers, you must act on your own responsibility.

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Communications for the AMERICAN SOCIALIST are invited from all friends of its purposes. Its editors, however, must be the judges of the fitness of articles sent; and they can not undertake to return manuscripts that do not suit them, unless the writers expressly request it and inclose postage money when the manuscripts are sent.

All correspondence should be addressed to

"The American Socialist, Oneida, N. Y."

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SOCIALISTIC NOTES.

Coöperative farming is attracting attention in England, and experiments are likely to follow.

E. V. Neale, the well-known English Coöperator, is to publish an illustrated pamphlet on M. Godin's Familistère at Guise in France.

Fifty thousand farmers in California own six million acres of land, or an average of one hundred and twenty acres each; while five thousand ranchmen own fifty million acres, or an average of ten thousand acres each.

Proof of better times: the commercial failures of New York City for the first six months of 1879 numbered 366, with liabilities of $11,582,656, while for the same time in 1878 there were 514 failures, with liabilities of $39,030,795.

At the beginning of the present century the transportation of criminals to Siberia by the Russian Government did not exceed 2,000 a year, and in 1840 it had only reached 5,000; but during the later years of the "beneficent" reign of Alexander II. it has rapidly risen, until last year it reached 25,000, and this year it promises to be 50,000.

Can it be true, as an American correspondent affirms, that "Spanish farmers plow with the end of a piece of wood about five inches thick, as was done in the middle ages;" that sowing and reaping machines are unknown in Spain, and grain is not threshed, but oxen tread it out, and it is winnowed by women, who toss it into the air to scatter the chaff?

La Jeune Icarie, organ of the minority branch of the Icarian Community, reports that this branch has admitted nine new members, authorized the admission of others, has applications from still others; that it has secured a loan of $2,000, with which to satisfy the most pressing creditors; that there is prospect of a fair harvest; that it is preparing to build new houses, etc.

The experiment, begun several years ago at North Adams, Massachusetts, of employing Chinese in a shoe-manufactory, has not worked very well, and may be entirely abandoned. The number of Chinese laborers has gradually diminished from one cause and another, and a recent quarrel between them and the Americans employed in the same establishment is likely to send others away.

The strike at Fall River, Massachusetts, continues, and received the sympathy and support of the amalgamated trades of New York City, Boston and other places. The employers refuse to submit the question of wages to arbitration, and have evidently resolved to meet the issue with severe, retaliatory measures; they are discharging the relatives of the spinners, evicting the latter from tenant houses, etc.

From a London journal: "Was ever such a season of impecuniosity known? People of the highest rank are already flocking away from London to economize. Country-house visiting is likely to be curtailed, while it is notorious that in more than one house remarkable for its hospitality there has this year been none. Trade with the old-established firms is at a standstill. I went yesterday into a shop in the Strand paying $3,500 a year. The proprietor held out most dismal prospects, and said he had seen nothing like it for years. Moving on to Cornhill I entered another firm of forty years' standing. They told me a fact unparalleled in their experience—not a single customer had entered their doors during the day; and these two houses were in the busiest thoroughfare in London."

Scarcely better evidence could be desired that Coöperative Stores are a blessing to the people than is furnished by the fact that the London tradesmen are so greatly disturbed by the prosperity of these stores that they have asked Parliament for a Committee of Inquiry, which has been granted. The Committee is now holding two sessions a week, and there is good reason to suppose the advantages and disadvantages of the two systems of trade—Coöperation and Individual Competition—will be very thoroughly investigated. The investigation is to be specially turned toward the Civil-Service Stores, which have recently come into considerable prominence, more especially in London, but the inquiry, there is reason to believe, will have a much broader scope. Indeed, the Chairman of the Committee, Sir Massey Lopes, Bart., has said that it desires to have an exhaustive inquiry. The traders are to be heard first, and then the Coöperators will be allowed to put in any testimony they may choose. The principal argument made thus far against the Civil-Service Stores is that they are generally conducted by persons who are in connection with the Government, which enables them to obtain information which gives them an unfair advantage; besides, they are drawing salaries from the Government, and so are able to work for a smaller remuneration than those who have no such extra income and have to depend on the profits of trade alone for the support of themselves and families.

"What might be done if men were wise—
What glorious deeds, my suffering brother,
Would they unite
In love and right
And cease their scorn of one another?

Oppression's heart might be imbued
With kindling drops of loving kindness;
And knowledge pour,
From shore to shore,
Light on the eyes of mental blindness.

All slavery, warfare, lies and wrongs,
All vice and crime, might die together;
And wine and corn,
To each man born,
Be free as warmth in summer weather.

The meanest wretch that ever trod,
The deepest sunk in guilt and sorrow,
Might stand erect
In self-respect,
And share the teeming world to-morrow.

What might be done? This might be done,
And more than this, my suffering brother—
More than the tongue
E'er said or sung,
If men were wise and loved each other."

The Boston Socialists have held their Saturday evening discussions in Hospitaller Hall, and now Mrs. Elizabeth Thompson of New York has made it *rent free* to them for a year to come. W. G. H. Smart writes to the *Commonwealth* of this act of generosity and of the meetings of the Socialists: "All honor to her, for she has by no means identified herself with the ideas and aims of Socialism in thus showing practically her desire to aid in their fullest expression. Speakers holding views the most opposed to Socialism are often invited to, and do, deliver the opening address; members of the Legislature occasionally speak from our platform: and at the last meeting we were honored by an address from a prominent member of the Boston City Council. All persons who have anything to contribute to the consideration of the labor question, which is also the *business* question, are particularly invited to come and assist us. We want to have the great problem that confronts civilization presented from the standpoint of the capitalist as well as from that of the laborer, and that our audiences should be composed of both classes. We want every one to view the subject from every possible point of view; and we want to cultivate the feeling everywhere that in the right solution of the problem of labor and capital is involved the true interests of all the people. The aim of every intelligent Socialist is not to create a war feeling, but to prevent it; but we want, and must have, *justice* at all events."

We learn from the *Coöperative News* that the monument to Robert Owen, in Kensal Green Cemetery, is completed, and was uncovered on Tuesday, June 10th, in presence of the trustees of the Owen Memorial Fund, his literary executors, and a number of his friends. It is an obelisk, twenty feet high. On the needle there is a life-size profile of the great Socialist, in bronze. Above the medallion are the words, "Robert Owen, Philanthropist," and under it, "Born May 14, 1771, Died Nov. 17, 1858." On the front face of the die is the inscription:

"1879.
ERECTED BY SUBSCRIPTION,
IN MEMORY OF
ROBERT OWEN,
Of New Lanark.
Born at Newtown, N. Wales, 1771. Died and was buried at the same place, 1858, in his 88th year.
He originated and organized infant schools. He secured a reduction of the hours of labor for women and children in factories. He was a liberal supporter of the earlier efforts to obtain national education. He labored to promote international arbitration. He was one of the foremost Englishmen who taught men to aspire to a higher social state by reconciling the interests of capital and labor. He spent his life and a large fortune in seeking to improve his fellowmen, by giving them education, self-reliance, and moral worth. His life was sanctified by human affection and lofty effort."

On the left side of the die are placed—"Any general character, from the best to the worst, from the most ignorant to

the most enlightened, may be given to any community, even to the world at large, by the application of proper means; which means are to a great extent at the command and under the control of those who have influence in the affairs of men."—ROBERT OWEN.

On the right side of the die—"The published writings of Mr. Owen:—'Report to the County of Lanark; New Views of Society; Six Lectures on Charity; Twelve Lectures; Lectures on Marriage; Lectures on a New State of Society; The Book of the New Moral World; Six Lectures at Manchester; Manifesto of Robert Owen; Self-Supporting Home Colonies; Letters to the Human Race; Revolution in Mind and Practice; Robert Owen's Journal; Life of Robert Owen.'"

WHAT IS, AND WHAT MIGHT BE.

XXI.

THE POPULATION QUESTION.

The last point which I have purposed to consider in these articles is, *the need the world has of more intelligent methods of controlling the increase of population.*

This subject has been considerably discussed of late years, especially in England; but it is, nevertheless, not well understood by the people at large. Probably not one person in a thousand, selected at random, would admit that there is, or ever will be, any necessity for imposing restrictions on the natural rate of increase. The general notion is, in America at least, that the faster our population increases the sooner the unoccupied land will be settled and made productive, the more taxpayers there will be, and hence the greater will be the prosperity of the whole country. Therefore, in addition to the wonderfully rapid natural increase of our own people, immigration is encouraged, and the country is fast filling up with men and women of all nationalities. As an example of the popular feeling on this point I quote the following article from the Platform of the "Independent Bread Winners' League," an organization which presented itself to public notice a year or two ago but has not been conspicuous of late:

"Art. 7. That our natural wealth, undeveloped and boundless, justifies any increase of population, and such increase, however rapid, if properly distributed throughout the country, should not be a cause of suffering to the many, but of prosperity to all."

But thoughtful and well-informed persons foresee great trouble unless a more enlightened policy is adopted in relation to this matter. It does not follow that because the world has gone on thus far in a haphazard manner, with no scientific or intelligent control of its population, it can always do so. We are approaching a state of things never known before, and we shall be called upon for original solutions of a difficult problem. I will first undertake to show clearly what the problem is, at the risk of some repetition of what has already been published in the AMERICAN SOCIALIST.

The great fact to which Malthus called attention in his "Essay on the Principle of Population," first published in 1798, is, that population tends naturally to increase much faster than the means of subsistence; the former increasing in a geometrical ratio, while the latter cannot possibly be made to increase faster than in an arithmetical ratio. Malthus shows that in countries where the means of subsistence have been ample the population has doubled as often as once in twenty-five years for considerable periods of time. At the time he wrote, the periods of doubling in the United States had been but little more than twenty years each. Since 1790 the U. S. census reports have shown the following totals:

1790	3,929,214
1800	5,308,483
1810	7,239,881
1820	9,633,822
1830	12,866,020
1840	17,069,453
1850	23,191,876
1860	31,443,321
1870	38,558,371

That is to say, in the eighty years from 1790 to 1870, the population doubled three times with over seven millions to spare, bringing it within the twenty-five-year period fixed upon by Malthus; and this notwithstanding our great civil war, which operated as a serious check on the increase. The total number of deaths in the war is given by the Adjutant-General of the United States as 303,504. The additional number of 285,545 were discharged on account of diseases and other disabilities, many of whom died after returning home. Immigration was also retarded; therefore the increase for the last decade mentioned above would have been considerably greater had it not been for the war.

Other nations have not grown so rapidly as the United States. Mrs. Besant quotes M. Moreau de Jonnès as giving the following table of the time in which the population of each of the under-mentioned countries would double itself, without reckoning immigrants:

Turkey would take	555	years.
Switzerland "	227	"
France "	138	"
Spain "	106	"
Holland "	100	"
Germany "	76	"
Russia "	43	"
England "	43	"
United States "	25	"

The point to be borne in mind is, that whatever may be the period of doubling, population naturally tends to increase in this geometrical ratio, no matter how great it may have become. The present population of the United States is probably forty-five millions. Unless its growth is checked by some unforeseen cause it will again double within the next twenty-five years, so that in 1905 it will have become ninety millions; in the year 1930 it will be one hundred and eighty millions, and so on. It will be seen that the doubling of these high numbers makes a frightful rate of increase. You will say that you do not believe our population can or will increase so rapidly. What is to hinder it? It *has* been increasing at fully this rate from the day the Pilgrims landed until the present—a period of two hundred and fifty years. What is going to suddenly stop it now? But, you will say, there will not be room nor food for so many. Very true, and hence the supreme necessity of our understanding the situation. America has such a vast extent of unsettled land that it is difficult for us to realize that our home population can ever really press on its food supply. We now export millions of tons of grain, fruit and meat every year. Sometimes the Western farmers burn corn for fuel when coal or wood is hard to get. The day is coming when all that will be changed. It has already come in some of the older countries. In China and India the population has risen to a point where a season of bad crops produces disastrous and wide-spread famines. Two years ago seventy millions of Chinamen were threatened with famine, and we know that many millions of them actually died for want of food. They ate clay, gnawed the bark of trees, and did everything they could to exist, but there was not sufficient nourishment for them and they died. It is horrible to tell, but it is nevertheless true, if we may trust the reports of Europeans who were then in China, that children were sold for food and eaten by the famishing wretches in that terrible time. The same thing occurred in India, and will occur again and again periodically, unless mankind rise to the urgency of the situation and adopt some more intelligent and effectual methods of controlling the matter.

To demonstrate the difference between the rate of increase of population and of the food supply Malthus says:

"The rate according to which the productions of the earth may be supposed to increase, it will not be so easy to determine. Of this, however, we may be perfectly certain, that the ratio of their increase must be of a totally different nature from the ratio of the increase of population. A thousand millions are just as easily doubled every twenty-five years by the power of population as a thousand. But the food to support the increase from the greater number will by no means be obtained with the same facility. Man is necessarily confined in room. When acre has been added to acre till all the fertile land is occupied, the yearly increase of food must depend upon the melioration of the land already in possession. This is a fund which, from the nature of all soils, instead of increasing, must be gradually diminishing. But population, could it be supplied with food, would go on with unexhausted vigor; and the increase of one period would furnish the power of a greater increase the next, and this without any limit.

"Let us suppose that the yearly additions which might be made to the former average produce, instead of decreasing, which they certainly would do, were to remain the same; and that the produce of this island (Great Britain) might be increased every twenty-five years, by a quantity equal to what it at present produces. The most enthusiastic speculator cannot suppose a greater increase than this. In a few centuries it would make every acre of land in the island like a garden.

"If this supposition be applied to the whole earth, and if it be allowed that the subsistence for man which the earth affords might be increased every twenty-five years by a quantity equal to what it at present produces, this will be supposing a rate of increase much greater than we can imagine that any possible exertions of mankind could make it.

"It may be fairly pronounced, therefore, that, considering the present average state of the earth, the means of subsistence, under circumstances the most favorable to human industry, could not possibly be made to increase faster than in an arithmetical ratio.

"The necessary effects of these two different rates of increase, when brought together, will be very striking. Let us call the population of this island eleven millions; and suppose the present produce equal to the easy support of such a number. In the first twenty-five years the population would be twenty-two millions, and the food, being also doubled, the means of subsistence would be equal to this increase. In the next twenty-five years the population would be forty-four millions, and the means of subsistence only equal to the support of thirty-three millions. In the next period the population would be eighty-eight millions, and the means of subsistence just equal to the support of half that number. And, at the conclusion of the first century, the population would be a hundred and seventy-six millions and the means of subsistence only equal to the support of fifty-five millions, leaving a population of a hundred and twenty-one millions totally unprovided for."

The reader who now first has his attention called to this astonishing difference in the natural rates of increase of population and of the food-supply will exclaim, "If Malthus was right, why has not the world long ago been overtaken by the disasters his doctrine foretells?" It is because the rapid natural increase of population is checked by various causes, and also because the total population of the world is only now reaching those high numbers where a doubling of it will produce the consequences Malthus foresaw.

In an excellent series of articles written by Dr. Theo. R. Noyes and published in the AMERICAN SOCIALIST for 1878, entitled "Malthusian Facts," the writer made the following interesting calculation of the theoretical limit in time beyond which the present rate of increase cannot go without overrunning the means of subsistence. To get at the practical limit the time would need to be considerably extended, because, as we have seen from De Jonnès' table, only a small proportion of the inhabitants of the earth are increasing so rapidly as to double once in twenty-five years. It is almost impossible to decide what is the normal rate of increase. Dr. Noyes, resting on the growth of the United States, assumes the period of doubling to be once in twenty-five years. But it must be borne in mind that although this has been the actual rate of increase in this country, exclusive of immigrants, as stated, yet the descendants of those emigrants have been included, and have done much to swell the general growth. Suppose, for example, that 100,000 immigrants come over in a year, and settle in the western country. They are not included in De Jonnès' table on the year of their arrival, but they and their children are included in after years. I am safe in saying that it is not known exactly how often a nation living entirely isolated from the rest of the world and with plenty of food and room, would double its numbers. The normal rate can, therefore, only be supposed. But this does not weaken Dr. Noyes' argument in the least, for we know that there is some period of doubling, and that it is short enough to bring in the consequences indicated. Dr. Noyes says:

"The entire land-surface of the globe is, in round numbers, 40,000,000 of square miles. Probably not more than half of this will ever be available for agriculture; but we will accept the whole to make our estimate as liberal as possible. We have seen that population in the most densely occupied regions, at present very rarely rises so high as 500 to the square mile; but we will take that for a possible average standard for the final totality. Then multiplying 40,000,000 by 500 we have 20,000,000,000 for the number of inhabitants that may possibly live on the globe without feeling the pinch of the Malthusian law. Now the question is how long it would take the present population to reach that number, supposing it to double at the normal rate of once in twenty-five years. The present number of the world's inhabitants is 1,400,000,000.

This in 25 years would be	2,800,000,000
In 50 years	5,600,000,000
In 75 years	11,200,000,000
In 100 years	22,400,000,000

Here the limit is passed with an excess of 2,400,000,000. Thus it would seem, if figures do not lie, that before A. D. 1978 the whole world may be liable to such periodical famines as now visit India and China."

I am trying to present, in a clear and simple way, the general laws governing population as they have been set forth by Malthus and other writers. It will be necessary to devote another number to this, before proceeding to consider the present and probable results of the action of those laws. F. W.-S.

(To be Continued.)

The London *Economist* remarks that the firm of Rothschild has for three generations succeeded in keeping its affairs singularly secret, and has been wonderfully exempt from lawsuits, defaulting agents, and spendthrift partners. It is virtually the banker of five great Governments. The late Baron guided for thirty years the more important business of five or six financiering firms, composed of many in-

dividuals, knew the precise condition of all European treasuries, and selected and controlled scores of agents. A remarkable fact about this great firm is that it has done no mischief, and has resisted the temptation to form alliances with particular States or parties. The Baron was never accused of waging war with rivals or making a revolution or of entering into speculations outside of his business. Although great capitalists, great loan mongers, and, avowedly, Hebrews of Hebrews, the firm has, moreover, by the tact and moderation displayed by its controlling head, entirely overcome the dislike which all but universally fastens upon such men. The *Economist* regards the late Baron as one of the greatest men, if not the greatest, of his kind.

PROF. FELIX ADLER ON SOCIALISM.

[From the Boston Commonwealth.]

This gentleman's discourse at Parker-Memorial, on Sunday morning last, was a brief review of the questions of the day agitating the public mind—poverty, the rights of capital and labor, Communism, etc. He commenced by referring to the depths of ignorance, degradation and sin from which the human race has arisen, naming the cannibalism of the Hindoos and other races, the children killing and eating their parents when they had become too old to be of service; the sacrifice of children by parents in deference to religious superstitions, and the disregard among various races of the sacred institution of marriage—showing that man, if he had not, according to Darwin, developed from the lower animals, had yet arisen from a fearful depth of animalism. Great changes have been made in the state of society, and we realize the blessings of civilization; and so much having been done in the past, we may expect still more and better results in the protection of the weak against the strong, and the removal of evils at present agitating the public mind. In answer to the argument against reform found in the fact that these evils have always existed, and so always may continue, he referred to the fight of the past against the long-standing evils of slavery, and the glorious results and hopeful aspects of the case that have followed, an encouragement for hope that the fight of the present day against the evils of poverty may be followed by equally good results, notwithstanding the oft-quoted declaration of Scripture, "The poor ye always have with you."

He spoke of discussion as one of the necessities of the subject. It is not to be settled by rhetoric, but by hard study, by revealing facts, and the exercise of high moral principle. It is the great duty of religious teachers to open these discussions, one of the fallacies to be discussed being the assertion that the goods of the rich are for the blessings of the poor. Two men may employ capital, the one in the manufacture of furniture or clothing, the other in that of champagne. Both give employment to labor, the one conferring a blessing in the products remaining and in the multiplication of activities, while the other leaves no product and destroys activity. Another fallacy is that of self-help, the let-alone idea, leaving each to take care of himself, when mutual help, which implies expansion, is much better. Another fallacy is the belief that capital and labor are equal—that labor is well paid. They are not equal. The one can afford to wait, the other cannot. True, they are two brothers like Esau and Jacob. The latter was the capitalist; he had pottage. The other was a laborer, and returning home hungry his birthright was demanded in return for the pottage.

One question in regard to the theory of property is whether we have a right to all this wealth, this luxury that has almost become a necessity, and about which our consciences sometimes trouble us in view of surrounding want. First, it is not true that property in the individual is ancient. No; Communism was the starting-point; though it was by no means his object to advocate Communism. But Plato, in his model republic, commanded that property be not invested in the individual, but in the community. Such also were the teachings of Pythagoras, of the Old Testament and the New; the prophets denounced those who would add field to field, and the Pentateuch demanded that on the fiftieth year liberty be proclaimed throughout the land and that the possessions of each individual be restored. The spirit of Jesus in the New Testament, if the records we have are to be trusted, is the same against wealth: "How hardly shall they that have riches enter the kingdom. It is easier for a camel to go through the eye of a needle," etc.; also the command to the young man to sell his possessions and give to the poor, and the record in Acts of the custom of the early Christians to hold all things in common. If these examples are not Communism they strongly resemble it. He also referred to the societies in this country, and the Communism of Hindostan and Russia, the people of the latter country applying to their Communities a term (*muir*) signifying world—their world, which the members love very much, also each other—the organization of which they are not willing to relinquish. The lands, good and bad, are equally distributed among families, each member being wholly under the authority of the Community, which cannot be left without permission. There is a religious sect in Russia whose belief is to the effect that these Communities will one day extend over the earth. This Communism is ancient; it is believed in by some of the best minds, it is extant, and some of its features need to be extended. The speaker said decisively that he did not tolerate that German Communism of excesses; and with earnestness and pathos questioned, Who shall dare to name with the incendiaries of Germany and Paris and Russia, the name of Jesus, that greatest of Communists? All are Communists in the family, the theory of which should be more extended. One reason why the speaker was opposed to Communism in practice is because he did not see the men of disinterested motives to carry it out. The people of the United States are against it, and it has not the slightest chance here, although in theory it is good, and is to be discussed in its relation to property.

With regard to the sacredness of property, he questioned whether one had the right with bolts and bars to guard, and to shut all others out from, what he might choose to claim as his own. Again, it is said that every man has a sacred right to the products of his own labor. Let us see: When I came into the world my permission was not asked; yet I found myself in this beautiful world surrounded by the shining constellations above, wanting food, clothing, shelter. And yet I need not begin these things; I found them here—farms, houses and clothing. I need not ford rivers, nor walk if I would journey, for here are the bridges and railroads provided by others for my use. I examine myself, and find that I want knowledge, and that I have the capabilities and facilities for acquiring it; that the race has built up the powers which I possess, as the coral insects have built up the reefs and islands of the Southern seas. What now of the political economist who tells me that I have a right to the products of all my labor? But have I a right to that of all the ages? The little I can do is only the interest on that which I have received. Mankind is the borrower from the past, and those of the present and future have a right to the interest on what we have received; and yet there is the right of personality in property, but bounded by the rights of all. I have the right to air, water and land; to food and clothing—simple needs. I have also the right to protest against the monopoly in these things, as it exists in England, where the ownership of the land is in the hands of the few.

Michael Angelo, Beethoven, Shakspeare and Goethe all speak in their marbles, their symphonies, and their poems and dramas. Their works speak; and so we all feel and thus express ourselves, whether sculptor, poet, merchant, or whatever; every man's life expresses what is embodied within, and so all have an individual proprietary right in outward things, bounded by the rights of others. The highest moral right is spiritual liberty, bounded by the necessities for personal development.

But there is a spirit of selfishness which says: "Heap up! heap up! heap up!" It is a spirit of falsehood and original lying, and makes the heart hard and cold—the tendency to heap up for the few. The speaker dwelt impressively on the example in New York of Vanderbilt, the man of one idea, money, whose heirs even now reward his pains by disgracing his memory in their quarrels. This tendency to heap up for the few ought to be checked—by progressive taxation and curtailment of inheritance.

THE TRAVELER AND THE ROCK.

[From the "Poor Man's Gospel."]

A man traveled in the mountains, and he arrived in a place where a huge rock, having rolled down on the path, filled it up entirely, and except the path there was no other passage, neither on the left, nor on the right.

Now, that man seeing that he could not continue his journey, on account of the rock, endeavored to remove it, to make himself a passage, and he wearied himself very much in the attempt, and all his efforts were vain.

Seeing which, he sat down, filled with sadness, and said: What will become of me, when night comes on and overtakes me in this solitude, without food, without shelter, without any defense, at the hour when the wild beasts come out to search for their prey?

And while he was absorbed in that thought, it chanced that another traveler came, and the latter, having attempted to do what the first had attempted, and having also found himself unable to remove the rock, sat down in silence and bowed his head.

And after this one, several others came, and not one was able to remove the rock, and the fear of all was great.

Finally one of them said to the others: Brothers, let us pray to our Father who is in Heaven: perhaps He may take pity on us in our distress.

And this counsel was heeded, and they prayed from their heart to the Father who was in Heaven.

And when they had prayed, he who had said: Let us pray, spoke again: Brothers, that which no one of us has been able to do alone, who knows but we may accomplish it together?

And they rose up, and all together they pushed against the rock, and the rock yielded, and they proceeded on their way in peace.

The traveler is man, the journey is life, the rock is the trouble which he meets at every step on his path.

No man would be able to raise that rock alone; but God has measured the weight of it, so that it never blocks the way of those who journey together.

FOURIERANA.

Selections from the Harbinger, Phalanx and other Publications of the Fourier Epoch.

XXX.

FOUNDATIONS.

In building the first and great thing to be attended to is the foundation; as upon that depends the permanence of the superstructure. An association, or a combination of individuals, is often, in figurative language, styled a building, or temple; and the principles by which it is governed are termed the foundation.

At the present time many plans are proposed for new social edifices. Such structures must be large, and their fall would be attended by disastrous consequences: therefore, it behooves all to examine their foundations. More than eighteen hundred years ago a wise master-builder laid a foundation, stable as the everlasting hills, to sustain the social fabric. If we build on *that* foundation our house will stand; if on any other, it will fall. I need not say that that master-builder is Christ, and that that foundation is the principles of Christianity.

But what are the principles of Christianity? or what is that kingdom which is to break in pieces all other kingdoms and stand forever? The shortest answer ever given to this question is one word, viz, LOVE. *Superhuman love to God, and to love thy neighbor as thyself*, is the constitution, or great charter of that kingdom, to make way for which other kingdoms will become as chaff driven before a tempest. All Christians expect that eventually the inhabitants of the earth will be governed by this principle of love, a state generally called the Millennium. But Christians seem too generally to have been waiting for this happy state of things to be brought about by the sovereign power of God, without any agency of their own. They have preached that men should love their neighbors as themselves, but they have not expected that it would be practically *done* until the Millennium or some future time. But now the delusion seems to be vanishing. Some souls seem bent on *practicing* Christianity, particularly on making that grand exhibition of the fruits of love which the primitive Christians made, when *they "were together, and had all things common; and sold their possessions and goods, and parted them to all as every man had need."* It is found, at last, that if we wish to live in the Millennium we must DO something, and do it NOW. Every man must set up the kingdom of heaven in his own soul. "If ye know these things, happy are ye if ye *do* them."

The Association, or Community enterprise, is one of the greatest movements, if not *the greatest* of our time; and believing this, I think it important to endeavor to point out the only sure and imperishable foundation; so that all who are attempting to rebuild the social edifice may found it upon a rock.

Communities, then, in order to be lasting must be established on the principles of Christianity. Those who compose a Community must hear and *do* the sayings of Christ, or learn and *obey* the TRUTH: for Christ declared, that "He came into the world to testify to the truth, and that every one that is of the truth heareth his voice. His spirit is called the Spirit of Truth."

But it may be asked, What is truth? or how shall we establish an Association according to the principles of truth? It appears to me that a Christian Community should be after this plan: The members should be imbued with a Christian spirit. They need not assent to

any particular *creed*, but they should be of *one heart* and *one soul—one heart and one soul of love.* They should adopt measures for securing the development and health of the physical and spiritual man. They should conform to the laws of life and health. The members should not exercise lordship and authority over one another, but dwell together as brothers, enjoying perfect Christian freedom: for "where the Spirit of the Lord is there is liberty." Establishing officers with titles and honors and power is a rock on which many Associations will be split. The members should be all servants and all equal brethren. The family relation should be protected and enjoyed. Surplus property should be benevolently disposed of, and no laying up of treasures practiced.

Here is one plan. Let it be tested by intellects impelled to search for truth by a soul of love; remembering that he that heareth truth and *doeth* it "is like a man who built his house upon a rock, and the rain descended, and the flood came, and the winds blew and beat upon that house; and it fell not: for it was founded upon a rock."

AMERICAN SOCIALIST.

THURSDAY, JULY 10, 1879.

COMMUNISM—UPWARD AND DOWNWARD.

Analyze the main objection which exists in the popular mind against Communism, and you will find that it is directed against Communizing *downward.* If people could be assured of *improving* their social conditions by Communism—i. e., of Communizing *upward*—there would be no hesitation in adopting the new form of society. But, unfortunately, nearly all the illustrations of Communism are in the *downward* direction. There is the promiscuous crowd of the cars, the steamboats, the thronged streets, the political gathering, the bar-room, the horse-race, etc., etc., where different races and classes mingle in confusion, and such rudeness of manner and speech is permitted as offend our sense of refinement and purity. This is the downward aspect of Communism, and it is sufficiently disagreeable. To those who take their only views of Communism in this direction, we can scarcely wonder that it seems to cost more than it comes to. It should, however, be considered, on the other hand, that to the mass of travelers, the social mixture on the car and steamboat and city thoroughfare may be a positive improvement on their home associations. So that, disagreeable as the operation may be to others, to them it is a benefit, Communizing upward.

But these examples have reference to the mere chance association of the masses, thrown together in the most rudimentary way, without any spiritual bond, or scientific intention and system. In other cases, where people are drawn together by voluntary attractions of a moral kind, as in the case of church-meetings, etc., there is a perceptibly different social effect. The tendency under such circumstances is to keep up the outward forms of decorum and refinement at least to the standard at which they are maintained by the people at home.

Now what we wish to say is, that while in certain cases Communism seems to operate downward, and in other cases maintains refinement on its previous level, it is possible that it should always operate in the upward direction. The conditions required for this are civilization and education sufficient to make a basis of spiritual unity; i. e., the parties must be primarily religious, establishing central sympathy by a common spiritual attraction; and then they must give free scope to mutual criticism. With these conditions, Communism will be sure to work itself clear of all bad elements, and go on continuously in a course of ascending improvement.

"CRITICISM IS A CAPITAL TONIC."

[From an Old Journal.]

"Criticism is so useful to the singer that she should have lots of it. Praise is weakening to the moral nerves. Criticism is a capital tonic, 'and the more bitter it is the more tonicer it becomes.' These are the exact words of one who often says wise things in foolish language.

"Criticism is a clever thing. It does a vast deal of good to the wise ones, and destroys the foolish ones—which is quite as well. Praise is very comforting, and all that. It helps, but never in the vigorous and healthy manner that criticism does. It is only sponge cake, while criticism is good bread and meat (with mustard) and sustaining to the healthy soul. To dread criticism implies weakness. The half of real progress is to avoid errors and mistakes. It is quite proper to make a mistake once. To make it twice is unpardonable. Criticism is the warning thereof, and so it becomes of value. * * * * *

"The time was when there was little or none, and the daily press was simply the record of musical events and the repeater of cheap praise. These things have all passed away. Criticism is likely to be sharper, more severe and more outspoken than ever. Where there is no criticism there is no progress. It is the happy sign of our improved culture that criticism has risen to such high estate. We have men among us who are real critics. They know whereof they speak. They hold up a high standard before us. They criticise in the best sense. To dread their remarks is the sign of a poor heart, the confession of ignorance and weakness.

"Any worker in real literature will tell you how it is. Criticism has been their greatest aid. They adopted its suggestions and saved themselves much future mortification. Through criticism they learned their mistakes and grew strong. They could not see them, no one can see their own, and they never repeated them. So it must be in music. You must accept criticism. It is the best thing you can get out of friends and enemies. Without it, you and your art will both go backward, while the one who gladly hears and learns will utterly distance you in the race. To dread criticism is the height of folly. To accept it shows a brave heart and a clear head."

This is sensible talk. What is true of the effect of criticism on music and literature is just as true of its effect on character. Those who have subjected themselves to the ordeal are well able to say that "through criticism they learned their mistakes and grew strong." If musical artists are benefited by the severe criticisms so liberally dealt out by the press, and by perfect strangers to them personally, how great must be the progress of individuals where their faults of character are pointed out to them by loving and interested friends! We trust the time is not far distant when criticism will be sought after in every household; when one friend will consider it as not only a favor, but a matter of courtesy, for another to show him wherein he can improve. Criticism is the best friend a person can have. There is nothing equal to it for regulating society; it is potent in settling disputes; it is a mighty peacemaker; it is a great promoter of happiness. By it men can attain that great desideratum of "seeing themselves as others see them," which is a wonderful incentive to reform of character. Yes, we would sing the praises of criticism. It is so much better to be told the truth to one's face than to have one's faults overhauled behind one's back. When criticism becomes popular the world over, the tongue of the slanderer and of the backbiter will be forever silenced, and love will reign supreme.

EVIL-THINKING.

This is a disease extensively prevalent in all society; but a Community is particularly exposed to its infection. In the close relations of Communism character is minutely developed—strong contrasts meet—different tastes and habits collide—and there are a thousand interferences which isolation avoids, and a thousand temptations to evil-thinking not incident to worldly intercourse. The adhesive power may be strong enough to steadily overcome all difficulties and finally produce perfect sympathy of taste and feeling; but while the assimilation is imperfect we have need of that charity which thinketh no evil. We should be able to suspend decisive judgment, to hold loosely our individual preferences, and not tempt evil thoughts in others by obtrusively presenting them, or be led into evil-thinking ourselves by a too sensitive taste. We have the voluntary power of shutting our minds to evil thoughts. Our ears are open to all sounds, but we can stop them when we please, or shut our eyes upon unpleasant sights. So we can intercept the transmission of evil thoughts, and where there is really evil our hearts may be blind. It is a good rule *to allow ourselves to see evil in others only so far as we have the disposition and opportunity to remove it.* This is the rule of love. So far as the detection and criticism of evil is subservient to charity it is good. But if we contemplate evil with personal feelings, with the spirit of bitter censure, we add evil to evil—we torment ourselves, and cause the offense to abound, so far as our spirit of condemnation works in the accused. This is not God-like. God has saved the world by not seeing evil—by looking at us through his Son, and justifying us while yet sinners. We are full of imperfection, but we grow and improve in the sunshine of his love. He upbraids us not, and we are saved by his faith and hope for us; when we could not justify ourselves he finds a way. He loves us for what we shall be, and overlooks what we are. Shall we be the children of the Most High, or the children of the accuser? Shall we add the contribution of our spirit to the infusion of justification which God seeks to communicate to the world, or infect the moral atmosphere with the breath of evil thoughts? H.

TOBACCO REFORM IN THE O. C.

TWENTY-SIX YEARS AGO.

VI.

Below is the Talk referred to last week, and which was to our Tobacco Reform as the latter rain, bringing on the full harvest:

HOME-TALK BY J. H. N., DEC. 1, 1853.

My mind is working again on the same train of ideas which we discussed some time ago when a movement was made against tobacco; and my attention is recalled to the subject now, not with reference to tobacco merely, but with reference to the table and everything that comes under the head of alimentiveness. We need salvation in that whole department, and our hope is not in the law, in temperance societies or Grahamism or anything of that kind, but in the same principles of reform that we adopted in the case of tobacco. * * *

Perhaps the reading of "Pickwick" started my attention in this direction. That book gives an awful exhibition of brutish alimentiveness, gluttony and drunkenness, and it had a great effect on me to bring on a disgust at the kind of life in which these things grow. There is a certain *life*, that is back of all action of eating and drinking, on which we must fix our attention. It is what Paul calls the "old man;" the same which elsewhere he calls "the flesh." That certain something which Paul calls "the old man" and "the flesh" is the generic element at the bottom of all intemperance. The flesh develops itself in a great variety of forms. It has a great many different branches, and inordinate alimentiveness is one of its branches. This branch also has many different branches of its own, as gluttony, daintiness, thirst for stimulants, etc., etc. We must trace the smaller branches to the greater, but still, to get at the root of the evil, we must go farther and calling off our attention from specifics fix it on that generalization which Paul dealt with and called "the old man." It is in the *death* of "the old man" that we have hope of salvation from disordered passion itself and from specific forms of disordered passion. We must find a way to crucify the flesh—to get rid of the very life in which excesses grow—before we shall be really temperate. This way is not by works, we know, but by faith, by believing the gospel, that "our old man *is crucified with Christ.*" There is a faith which brings us into identification and partnership with Christ, so that his death and resurrection are available to us.

[Here follows in our manuscript an expansion of the foregoing view, which we pass over, and begin again where the discourse takes a more Communistic turn.]

Another set of considerations of secondary importance, which may be brought to bear powerfully on all evils that need to be reformed, are considerations growing out of our social system Our union with Christ is the inner soul of Communism, and our social system is the external expression of it; and so they are really one and identical, though as to forms and spheres they are two. Communism, I can see, is going to be a very powerful auxiliary of Christ in putting to death "the old man and his deeds." The more you think about it the more you will see this must be so, that after betaking ourselves to Christ he will give us mighty help from the church, that is to say, from our education in a Community. I was interested in that experience of old Mrs. H., related in a late letter. She had been thirty years attached to her pipe, but after she went to Putney she found herself in such close family relation with persons who did not like smoking, that in order to make harmony she saw she must quit it, and the situation stimulated her will so that she was able to do it heartily. That is an illustration of the natural effect of Community life. It is a very hopeful view to me in reference to all personal vices, in reference to all the faults which are entailed upon us by inheritance, that the natural effect of our daily life is to purify us and work out everything bad. The closer we come together the more our faults come under inspection, and the more annoying they are; so that whoever enters Communism understandingly and with a determination to see it through, enters upon a course of general washing and scrubbing, that will end in his being cleared of everything that is not harmonious and musical to everybody around.

As we said at the time of the tobacco discussion, we must make ourselves free to understand and establish principles in advance of the application of them, and one principle that I see must be brought to bear on

alimentiveness is this: The distinction between what we shall eat and what we shall not eat, if there is to be any line of distinction drawn, will not be between clean and unclean as with the Jews, or between meat and vegetables as with the Grahamites, or any other line that has heretofore been drawn; it will be a line between those things that are adapted to Communism and those that are not. Let us find out where that line runs if we can. I can see that it will certainly exclude tobacco for one thing. Tobacco is not a Community article. It is not a thing that women, for instance, feel free to use even in ordinary society. There are only a select few—an aristocracy, as you may say—that have the use of tobacco. It is not a thing at all likely to be desired by the greater part of mankind. Go on and test everything by this principle, and you will find out what we shall take to and what reject. I should like to see this principle clearly developed and understood and put into action as fast as possible among us. As we grow more and more communized, and love one another more and more, we shall want to eat and drink the same things all around. That tendency will throw out tobacco, and it will throw out ardent spirits, or at least their habitual use. Wine can perhaps be made occasionally a means of sociability; but its habitual use, I think, would be thrown out by this Community principle that we will choose what we all can enjoy. * * *

This principle will cut off costly living. The essential things of life are the most common and the cheapest. God has made them so in nature. Rarities which only a few can have are not necessities, and if things are costly in proportion as they are rare, the price they bring is inversely as God's idea of their value. If we seek a level of living which is accessible to the mass of mankind it will not be luxurious—*recherché*—and so far as our living is diverse from that level it is diverse from the true Community standard. * * *

The fact that tobacco is not a Community element is weaning me from the appetite more than any motive I have had brought to bear upon it from the beginning. Paul worked upon this principle of fellowship. He says, on the one hand, "Let no man judge you in respect to meats and drinks," and on the other, "If meat maketh my brother to offend, I will eat no meat while the world standeth." He would say, so far as conscience is concerned, stick to your liberty, let no man judge you, but in reference to fellowships he would make a distinction.

This Community motive I know will be the end of intemperance. It will root out the love of tobacco, liquor, and everything of the kind. Everything that isolates and separates men will grow more and more disgusting as Community life rises. And all luxuries that can be enjoyed only by a few will become more and more distasteful. If you can find something that is ascertained to be favorable to love and Communism, that will be a favorite among us. I am certain it will not be tobacco.

I shall content myself with these two motives of reform—Communism with Christ and Communism with one another. I believe they will avail to work out every problem of morality. The old motives of getting rich, obtaining health, etc., have been tried long enough, and not found sufficient, and all systems of reform founded on them are proved to be quackeries. Take no thought for what you shall eat or drink, or wherewithal you shall be clothed, and take no thought for your body, whether you shall live or die, but seek first the kingdom of heaven and its righteousness. The cross of Christ and his resurrection and the embodiment of it in Communism is the kingdom of heaven. Love is the righteousness of the kingdom of heaven. That is all you have to seek, and you will get everything else by that, true dietetics among other things.

COMMUNITY ITEMS.

ONEIDA.

—The children have cut more than 2,000 lbs. of asparagus this season.

—Our dairyman made 616 lbs. of butter in the month of June. This supplies the table; for cooking purposes we buy of neighboring farmers.

—The rose-bugs were insatiable. Only a few scattering roses remain. We noticed one lovely bud which had been beset by sixteen devourers.

—Mr. Van Nest, a young Englishman, called the other day, riding on his bicycle from New York to our place. He has been fourteen years abroad, traveling through England, France, Germany, Italy and Spain on his curious vehicle. He confessed great fondness for this mode of locomotion, and the ease and grace with which he bore himself attested long practice. His bicycle was of English manufacture and of unusual size, the diameter of the large wheel being four feet and seven inches. 150 miles is the greatest distance made by him in one day.

—The Band has stretched an awning across the top of the grass-covered reservoir—the one which looks like a huge green mound on the lawn—and there it plays with fine effect. On two or three evenings of last week, when the full moon was casting long, weird shadows and the still air was heavy with the fragrance of dewy flowers, the Band illuminated its unique rostrum and added the witchery of music to the enchanted scene.

—"Cherries! cherries!" was the burden of the cry from the fruit-factory all the week. Some more than fifteen tons were canned and bottled. This is a greater amount than we have handled any previous season. The cherry is the most perishable of all the fruits. It ripens suddenly and then passes quickly on to decay. It has been said that the cherry enjoys but three hours of mortal perfection. A change in the weather from dry and cool to warm and damp will greatly damage an entire crop in one night. The family dropped all except neccessary work and went to the factory to lend a helping hand. Our efforts were crowned with fair success, and Saturday afternoon saw the last of the cherries securely sealed in its air-tight prison.

—The Fourth was most ingloriously dull and rainy. The clouds deported themselves like a hysterical woman. They wept and brushed away their tears with a smile, then began weeping again, and couldn't stop till they had had their cry out, which was not until nearly four o'clock. We cannot recall a Fourth when so few people were here to spend the day. We went through our usual exercises, however, furnishing a concert in the afternoon and otherwise giving up our time to the service of the public. There was a rather pleasant affair in the evening. Owing to the pressure from the cherries at the fruit-house, the operatives there were offered some inducements to continue work. A large and energetic band of men and women heartily sacrificed their holiday to the interests of the fruit. At five o'clock they, with their families, were invited to the Community grounds where they were offered ice-cream and other refreshments. The afternoon concert was then repeated for their entertainment. When that was over, we received an unexpected benefit in return. Seven Germans, from Oneida, went upon the stage and sang to us for half an hour, mostly in their native tongue. They were said to be cigar-makers who sing all day at their work. Their enthusiasm and abandon were refreshing, and we derived much enjoyment from their performance.

WOMAN'S TOPICS.

William Lloyd Garrison left by will $500 to the *Woman's Journal* of Boston.

The mother of Bishop Haven, now 92 years old, and living in Malden, Massachusetts, says she is going to vote for that school committee.

Sarah Bernhardt, the actress, sculptor and painter, who is just now crazing London society, has announced her intention of visiting America.

In 1877 a Society for the Promotion of Marriage was organized in Cincinnati, and it is claimed that over two thousand weddings have already resulted from its efforts. The Society is to have a grand picnic August 10th, when one hundred Benedicts will pass under the yoke.

When some one asked Rev. D. P. Livermore, "Don't you get tired of being called 'the husband of Mary Livermore?'" he replied, "Well, no; and I don't think any man of sense would who could claim as his own a wife so gentle and grand as mine."

This is the way a Milwaukee justice is said to "make of twain one flesh:"

"Have 'er?"

"Yes."

"Have 'im?"

"Yes."

"Married; $2.00."

The *Bulletin du Mouvement Social* says the first woman who gave lectures upon political subjects in America was Frances Wright, who was born in Scotland in 1797. "Her advanced ideas upon theology, slavery and the social inferiority of woman, now accepted by nearly all intelligent minds, were then denounced by the press and the church, and she maintained them only at the risk of her life."

Lydia Maria Child, the well-known author, says: "When I was a young girl the aged Hannah Adams was pointed out as a great curiosity, because she had written a short history of the Jews. Innumerable stories were told how long she had unsexed herself by her learning. She was said not only to be unconscious of a hole in her stocking, but to be absolutely unable to recognize her own face in a glass; and if that was not being unfortunate, pray tell me what could be. When I published my first book I was gravely warned by some of my female acquaintances that no woman could expect to be regarded as a lady after she had written a book."

The overseers of Harvard College do not yet see fit to open the regular classes to both sexes: but the professors have taken upon themselves the responsibility of offering free courses of instruction in all departments of language, philosophy and science. The programme is an admirable and full one, covering fifteen specified departments, in each of which two hours a week of instruction is offered, it being understood that four such departments, or eight hours a week, in advanced studies will be considered a full year's course, and ten in elementary studies. Great credit should be given to the instructors for their readiness to make this attempt, which brings sensibly nearer the day of absolute coeducation. It is possibly indicative of progress that the effort to open Harvard Medical School, unfortunately defeated by the professors, had the support of President Eliot, who has been an advocate of separate education.—*Independent.*

Sarah Bernhardt is something more than the most wonderful woman of her age. We must believe that she is the equal of Rachel on the stage. We know that she surpasses Rachel in the versatility of her genius. What is it this woman cannot do and dare not do? She acts, she paints, she writes, she rides, and all with surpassing skill. Her marble busts adorn the same *salons* where her paintings are given the places of honor. She throws to the winds the customs of society, yet nobody questions her, though she leans on the arm of her son, whose father never went with her to church, and she talks of her daughters, who are not full sisters to her son. Every moment of her days and nights seems full, yet nobody has more time. When not acting at the theatre, she is playing in private houses. Her other arts are her pastimes in the mornings and afternoons, when she is doing nothing else. In private houses her greatest hit is a monologue, in which she is supposed to be an illegitimate scapegrace son of Shakspeare. Very charming she is said to look in the boy's dress. Seated in the tavern, the youth hears his father attacked. The genius of Shakspeare is questioned. The boy rises to defend him. "Do you say the man who wrote this has no genius?" he asks; and he acts *Othello*, following with *Hamlet*, *Ophelia*, and many other of the marvelous creations, male and female, of the poet.—*Progress.*

HOUSES FOR WORKING PEOPLE.

THE EXPERIENCE OF COPENHAGEN.

[From the Sanitarian.]

In 1853 the cholera raged with great severity in Copenhagen, and its ravages were particularly severe among the working classes, who were crowded into unhealthy tenements. Then the results of living in low districts and of overcrowding were made evident to every one. The question became still more obvious from the rapid improvement that followed the removal of the inmates from these unhealthy quarters to houses or tents that were clean and well-aired. During the prevalence of the epidemic, a committee, consisting of physicians and others who were interested in the welfare of those most exposed, was formed to enable them to remove to a healthier location, and to establish diet-kitchens, so that they might be supplied with food, gratuitously. The cholera disappeared, and there remained in the hands of the committee a considerable sum, which they determined to employ in the erection of cheap and healthy houses for the working classes, outside of the limits of the city. Ground, favorably situated, which belonged to the city of Copenhagen, was ceded by the municipal authorities, and a number of houses were speedily erected. These were occupied as soon as completed, and the demand for more became so urgent that the committee resolved to mortgage those already erected, and soon the number was increased to eighteen, each having accommodations for about thirty-two families. This miniature city, consisting of nearly three thousand people, covered an area of about seven miles. Thus the beginning was made of the good work, which is capable of indefinite extension.

Later, the same society, known as the "*Association of Physicians,*" has employed a part of its evenings in the purchase, within the heart of the city, of the worst houses, for the purpose of removing them and erecting healthy, convenient and cheap houses in their place.

The work thus begun soon found imitators, and in 1866 the directors of the "*Fidéicommis Classen*" purchased about six and a half acres, on which they proposed to build twenty-four houses, each capable of accommodating sixteen families. A separate building was intended to contain a chapel, wash-house, stores, an asylum, etc.

A joint-stock association, formed among the working-

men in 1860, purchased a suitable piece of land to the northwest of the city, and between the years 1866 and 1871 erected a number of small, cheap houses, sufficient to accommodate 112 families.

Societies of this kind continued to increase in number, and one of them caused the erection, within the city, of three very large houses, intended for the accommodation of one hundred and fifty-four families. The rent of these was moderate, but the sanitary conditions were not satisfactory. Another society was formed under the direction of a minister named Holck. Six houses were built by this association, with accommodations for two hundred families. The rents were cheap, but the sanitary conditions, like those named above, were far from being satisfactory: the rooms were small, dark, and poorly ventilated.

Lately, the example set by the "Association of Physicians," and by the directors of the "*Fidéicommis Classen*," has been followed in many cities in the provinces.

Doctor Ulrich founded a society in 1865, among the working classes, each member of which engaged to pay a weekly amount, during ten years, for the purpose of forming a capital with which to build houses for themselves. Each of these houses was intended to accommodate one or two families, and they were distributed by lot as soon as they were completed. The possessor pays, during ten years, as rent, a sum sufficient to meet the interest of the capital employed in the construction of the house, besides the State and city tax, etc.; the association being in this way very nearly reimbursed, the possessor obtains a clear title to the property. The association was organized with about two hundred members; now it numbers between six and seven thousand. Since 1866 the association has built one hundred and eighty-nine houses—some within the city limits, and some without—and still the work goes on. A great many societies of this kind have been organized throughout the country, and they have extended even into Sweden.

An association was formed in 1871, under the direction of Mr. Schlegel, President of the Chamber of Commerce of Copenhagen, on a somewhat different plan from any heretofore organized. The purpose was to construct a number of dwellings suitable for the laboring class; to let them at a rent which would enable the capitalists, after the expiration of a certain number of years, to allow the tenant to occupy the house during the remainder of his life free of rent. The purpose of this association was, therefore, to assure to the tenant, if he remained in the house a sufficient length of time and discharged all his obligations, a home free of rent in his old age. The capital was furnished by voluntary subscription, by the rent of houses, and the sale of houses to those who wished to purchase. It has now many houses in the capital and its suburbs, and even in Jutland. The plan of these houses is excellent, and follows very closely in their sanitary arrangements those of the "Association of Physicians."

Besides the houses just described, all of which were built by associations, many have been built by wealthy individuals in all parts of the country for the benefit of the working classes.

The results of the exertions of philanthropists and capitalists have been of immense advantage to the community at large, as well as to the working classes morally, socially, and in a hygienic point of view.

The houses built by the "Association of Physicians" are, without doubt, the most complete in every way, both as regards comfort and health. The longest in possession obtain a diminution in the yearly rent, which diminution regularly increases. An asylum for the care of young children has been established on the premises under the patronage of Her Royal Highness the Princess Louise, whose name it bears. The parents are obliged to pay a small contribution for the support of their children in this institution, and the regulation has increased their interest in its welfare. The tenants have been remarkably free from epidemics; a few severe cases of dysentery occurred in 1872; but the disease was brought from another part of the city. Active measures were taken for its suppression by disinfecting the privies. The dangerous character of the disease was explained to the people, and their own experience showed them its contagious character and the necessity of disinfection. Since that time all the vaults are thoroughly cleaned and disinfected every summer, besides being cleaned at other seasons of the year when necessary.

The mortality varies but little from year to year. A great number of children taken from different parts of the city, many of whom are feeble and dying when received, are nursed by the occupants of these houses; the result has been that the average death-rate has been somewhat higher than it would be if the permanent population alone were represented.

A physician takes care of the sanitary condition of the establishment; the children who need it are vaccinated regularly every year. Order prevails everywhere; the tenants generally live on the best terms with one another; for, by the terms of the lease, any violation of the rules leaves them liable to be dispossessed at once. Removals are rare, and the rent is always promptly paid; indeed, there are always several hundred names on the list of applicants for houses or parts of houses.

About $50,000 were subscribed to the fund of the association, besides the sum left after the disappearance of the cholera. So wisely have the affairs of the association been managed that the property is now worth about $500,000. The surplus of rents is applied to the construction of new houses, a large part being reserved for the purchase of the most dilapidated houses in the overcrowded parts of the city. These are removed and commodious and healthy houses are erected in their place. It is obvious that this course is among the most expensive that the association could follow; but in a purely philanthropic point of view, it will ultimately prove the most serviceable for the class in whose interest it was adopted. As an illustration of this point, one of the houses demolished contained one hundred and twenty-three persons, thirty-seven of whom were children under ten years of age, crowded into small, dark, unventilated rooms. The new building erected in its place was capable of accommodating only twenty-eight persons, five of whom were children under ten years of age; but the rooms were large, airy, and well ventilated, so that, while the company lost in revenue, the tenants gained in comfort, in improved health, and, naturally, in increased means of supporting their families.

This association, and the others that have followed its initiative, deserve well of the people of Denmark, and of all other countries where the people are willing to follow so noble an example.

COMMUNISM.

[From Chase's Chronicle, Auburn, Me.]

True Communism is the ideal of human society. Christianity is Communistic, Republicanism is Communistic, the whole tendency of civilization is Communistic. The term Communism is derived from the Latin word *communis*, meaning common, and signifies in its true sense a society of common mutual interests; a social state or government resembling in some respects the family, in which there is equality of rights and responsibilities; a community where the interest of each member is the interest of all, and the interest of all is the interest of each; a society where the weak and ignorant are not made the prey of the strong and cunning, but where they are protected and educated, as are the weaker and more helpless members of a family; a social state where Association and Coöperation take the place of isolated effort and competition; in a word, Communism means the Brotherhood of Man.

Jesus taught such a system as the highest and truest order of society; and his disciples and the early Christians attempted to carry out his divine ideal, as may be seen by reference to the 23d chapter of the Acts of the Apostles and other portions of the New Testament.

Society is steadily and surely advancing in the direction of Christian ethics and philosophy. Many features of a Communistic order have already sprung up in our civilization that were unknown in earlier history, and it is believed that others, conferring still greater blessings on humanity, may be established without serious innovation. We now have common bridges, owned by the people collectively, where once we had toll-bridges owned by private companies; we have common roads where once we had turnpikes with toll-gates; common schools in place of private schools; common libraries, public gardens and parks; and a vast communistic system of postal service, operated by the government on cost principles for the general good, in place of private carriers who once did all the business of carrying letters from town to town and city to city. Coöperative stores, grange associations, cheese factories, and similar organizations for the mutual benefit of the producing classes, are of modern development, and show the tendency of the age. These are all "forms" and "phases" of Communism, and it is pretty late in the day for a convention to "denounce" them, or try to check the tendency to go on instituting others. * * *

We are asked to look at the Paris *Commune* and their bloody deeds of violence and devastation in the spring of 1871, as if that had anything to do with Communism. With all the means of information at hand, it is incomprehensible that the Communistic or Socialistic movement in Europe and America should ever have been connected for a moment with that bloody revolt; and when press and politician hold them up to view as one and the same thing, they exhibit inexcusable ignorance, or unscrupulous maliciousness in misrepresenting and falsifying a righteous cause. There is not the slightest connection between the communal insurrection in Paris and the Communistic theories of industry and reform. Neither the leaders of that revolt nor their followers were Communists, in the proper sense of that term, but political revolutionists.

One cause of confusion and misconception on the subject, which ought not to exist, however, in the mind of any person who assumes to write a political platform, springs from the fact that there are two kinds of Communism; or rather, Communism proper has erroneously come to be applied to this Paris insurrection because of a similarity in name. This latter Communism is derived from the French word *commune*, which Webster defines as "a small French territory under the government of a mayor," and is restricted entirely to the insurgents of Paris; while Communism proper, as I have stated, is derived from the Latin word *communis*, meaning common, and includes the early Christian church, various small Communities organized upon the associative plan, and others.

"In all epochs of the world's history, we shall find the Great Man to have been the indispensable savior of his epoch—the lightning without which the fuel never would have burnt. The History of the World, I have said already, was the Biography of Great Men. * * * And what is notable, in no time whatever can you entirely eradicate out of men's hearts a certain altogether peerless reverence for Great Men; genuine admiration, loyalty and adoration, however dim and perverted it may be. Hero-worship endures forever while man endures."—*Carlyle.*

Lowell wrote of Garrison:

"In a small chamber, friendless and alone,
Toiled o'er his types, a poor, unlearned young man;
The place was dark, unfurnished and mean—
Yet there the freedom of a race began."

Francis H. Grundy, an English civil engineer, has published his "Memoirs of Men I have Met and Places I have Seen." This is his sketch of the Brontë family as they appeared before they became famous: "The father, upright, handsome, distantly courteous, white-haired, tall; knowing me as his son's friend, he would treat me in the Grandisonian fashion, coming himself down to the little inn to invite me, a boy, up to his house, where I would be coldly uncomfortable until I could escape with Patrick Branwell to the moors. The daughters, distant and distrait, large of nose, small of figure, red of hair, prominent of spectacles, showing great intellectual development, but with eyes constantly cast down, very silent, painfully retiring.....Branwell was very like them, almost insignificantly small—one of his life's trials. He had a mass of red hair, which he wore brushed high off his forehead—to help his height, I fancy; a great bumpy, intellectual forehead, nearly half the size of the whole facial contour; small, ferrety eyes, deep sunk, and still further hidden by the never removed spectacles; prominent nose, but weak lower features. He had a downcast look, which never varied, save for a rapid momentary glance at long intervals. Small and thin of person, he was the reverse of attractive at first sight."

The German Catholics have a temporary advantage in the necessity which the Government is under to secure votes for the passage of its tariff measures, and they are improving it to obtain a modification of the Falk laws. This has led to the resignation of those of the Ministry, including Dr. Falk himself. "Falk," says the *Tribune*, "has been Cultus Minister since 1872. He was placed in office to carry out an aggressive policy, and he did his work with zeal and thoroughness. He restored the secular character of education in the Prussian schools, and restricted ecclesiastical authority to the exercise of spiritual functions. He suppressed the houses of the Jesuits and affiliated orders; he organized civil courts where clerical offenders might be prosecuted; he fined and imprisoned bishops; he cut off ecclesiastical revenues; he made civil marriage obligatory." The course of things in Germany seems to indicate that Leo XIII. knows how to manage the obstinate "Dutch" a great deal better than did Pio Nino, his dogmatic predecessor. The convention between Germany and the Pope is about this: The Government will nominate the bishops subject to the approval of the Pope, and the bishops are to nominate the priests subject to the approval of the Government.

We have read a great many times that Texas is as large as the whole of France, and we have been left to tumble into the *non sequitur* that she would sometime have a population of 40,000,000, as France has. A *Tribune* correspondent has "done" Texas thoroughly, and he says substantially: Three-

fifths of her 274,356 square miles is an arid waste embracing all the western and northwestern part of the State. Of the remaining two-fifths, the eastern part, as large as Ohio, is all poor pine barrens; another part is black, rolling, inexhaustible prairie, stretching from the Red River southward almost to the Gulf, and having an average width of 200 miles; while the third part is a broad belt of prairies and oak-openings, well adapted to grazing, but too dry for agriculture. Not one of these parts show any tendency to a dense population.

ONE THING AND ANOTHER.

The price of 4-per-cents. has advanced to 1.03 to 1.03⅛.

They have the "hoodlum" in Australia, and they call him a "larrikin."

Three thousand dollars to mark the spot where Washington was born.

It will be dog-days by and by, and then we shan't want any more free K9s.

The drowsy hop doesn't have to be told which way to go up a cedar pole.

Senator Burnside wants to stop up that Darien Canal with a wad of Munroe Doctrine.

Now the pumpkin vines will start off and see who can go the furthest in ninety days.

We shall soon be in the melancholy days of fresh vegetables and the costive raspberry.

The humpy camel is getting to feel at home in Arizona. Thinks it is almost as good as Araby the blest.

It is far from quiet on the coasts of the Southern Pacific. Chili is preparing to carry the war into Peru and march on Lima.

Anent the Presidential question, the *Nation* says of Bayard of Delaware that he would be "easy to elect" but "hard to nominate."

Captain Eads has succeeded in making the mouth of the Mississippi twenty-six feet deep, and he gets another $500,000 for the exploit.

The receipts from internal revenue for the year expiring Monday last were $113,036,000, or about $3,000,000 greater than the year before.

The steamboat men are growing careful. Not half so many deaths from all sorts of casualties last year as the year before; 105 in the one and 212 in the other.

The Italian Chamber of Deputies has approved the Ministerial Railway bill, which provides for the construction of 3,762 miles of railways within twenty-one years, at an annual expenditure of $12,000,000.

You Republicans will no doubt have your idea of the late extra session of Congress, but that won't prevent the devout Democrats from thinking that it has been a noble struggle for the "service of American liberty."

The British understrappers in South Africa do not seem to have taken proper care of Prince Napoleon, but sent him out on a dangerous service with a small escort of cowards against the express order of Lord Chelmsford.

Mr. Ruskin has been publishing new editions of his works with a view to correcting the errors of his early teaching. The reward he gets is that his revised editions don't sell at all well, while his older works in sets bring enormous prices.

The famous Sutro tunnel is now done, and has begun pumping the Comstock mines with neatness and dispatch. It has been ten years in excavation, and has cost $6,000,000. The success of this great engineering work passes all expectations.

The discussion of the tariff in the German Parliament raises the question whether that body shall resume the power of withholding or granting supplies, or whether there shall be secured to the Empire a certain and fixed revenue independent of Parliament.

Notwithstanding the cross purposes of party politics let us hope that under the providence of God our country will continue to circle safely round like the planets in their spheres; you can't say that the centripetal attraction is alone Divine, nor that the centrifugal is wholly Satanic.

A large mine of steatite, or natural soap, has been discovered at Smith's Creek, Elko County, Nevada. Its detersive qualities are as powerful as those of any manufactured soap. Chemically considered, this peculiar clay is a hydrated silicate of alumina, magnesia, potash and lime.

The noble white man has in the past few weeks stolen about 700 horses from the Indians of the Red Cloud Agency, and run them across the Nebraska line. Nothing doing out there to prevent the wrong. The Spotted Tail Indians within the past two years have, it is said, lost several thousand horses in this way.

In respect to the electric light, Mr. Edison says: "I have demonstrated to myself and to my friends that I have accomplished all I ever expected to in this matter. I have supplied six electric lights from one horse-power. These cost me just about one-third as much as three similiar gas burners will cost the gas manufacturers."

In addition to the corps of ordinary census-takers Gen. Walker will employ every one of the 60,000 or 70,000 physicians and surgeons in the United States to make returns as to the deaths occurring in their practice during the year ending May 31, 1880. This census will make the vital statistics of the next census particularly valuable.

Mr. Talmage is having great success in England, where he is adding our comic-emotional style of religion to the style of sentiment prevailing there. When he told the Presbyterians of Islington the other day that "it wasn't till Job got a carbuncle and a pest of a wife that he wanted to leave this world," they tumbled to it and "tittered" decidedly.

The political issues are made up. Each party has got the other just where he wants to have 'em. The Republicans think they have made the Democrats declare for hell and chaos at the polls, and the Democrats imagine they have made the Republicans reveal their institution to sort o' pin up the sovereign voter with a bayonet as you do a bug in a museum.

Our Democratic Congress came to the very wise conclusion that a country that has free fever and ague ought also to have quinine free. This act kills the business of four manufacturers of the drug, and deprives the revenue of about $10,000 a year. You will notice that fever and ague and Democracy are two of the least sectional things in the United States.

The Porte, while obeying the behests of the Powers and deposing the Khedive, thought to regain a little of its old suzerainty in Egypt by revoking one of its concessions to the late ruler of that country, which enabled him to maintain fleets and armies and make treaties with foreign powers; but France and England have remonstrated, and the probability is that the new Khedive will have to have the virtual autonomy of his father and predecessor.

Max Müller has three volumes of translations from the "Sacred Books of the World" ready for publication. In his preface he has three words of caution: "One for persons who forget that the grain is mixed with the chaff in sacred writing; another for those who do not properly estimate the difficulties in making a rigid use of translations; and a third for those who do not know what is possible and what is impossible in rendering ancient thought into modern languages."

This is the bigness of that threatened "revolution." The Democrats just would not allow any money for the payment of marshals and deputy marshals, and when they had got down to that they adjourned and went home. After all it is an open question whether they have tied the President's hands in respect to the elections, as they intended. But this is not a painful state of things, for the marshals will not have any duties to perform at elections before Congress meets again in December.

The London furor for Mlle. Bernhardt still continues. If she were a revival queen she would bring the whole city into the church. But she isn't. This is the way she "queens" it over there. The Prince of Wales went behind the scenes of the Gaiety Theatre to offer his homage to the actress, and in addressing her forgot to take off his hat. Bernhardt returned the Prince's greeting with marked coldness, upon which the Prince said, "Madame, you don't seem to remember me." She replied, "Monseigneur, I never saw you before with your hat on."

The Countess Lambertini probably made out that she is a daughter of the late Cardinal Antonelli, but that didn't give her the $2,000,000 she was after. She was "beaten on what we should call a demurrer—namely, the plea that if a daughter she is what the Roman lawyers call a 'sacrilegious child,' being the child of a priest, and therefore entitled to nothing." You can judge what a stupendous renunciation of the world was Antonelli's. Why, the mere leavings which adhered to his "cup" were millions of cash and amours that had to be counted up before one could tell how many they were.

Yakoob Khan, the new Ameer of Afghanistan, has been photographed in his best European store clothes. He "parts his hair in the middle, and when his helmet is off the front view of the face presents a wonderful resemblance to the Duke of Edinburgh—this was noticed by more than one present. The projection of the forehead over the eyes is marked as it was in his old father, but the brow retreats very much, the head being remarkably high and small, the height being behind and not in front." From all which the phrenologists would say that Yakoob is very little of a philanthropist and not at all a philosopher.

Congress adjourned last Tuesday week. If the members will now go home and severally yield themselves to the sweet influences of the summer camp-meetings, we won't say a word about their refusing to make an appropriation for the payment of marshals and deputy marshals. Some of them need help. Of our athlete who sits in the Senate for the State of New York and pesters that antiquated thing called a Southern fire-eater, Mary Clemmer Ames has been writing: He has "grown grey and bald," and "the malevolence of his expression has visibly increased." "It must be terrible," she says, "to despise and hate people as much as he looks as if he did."

The British Ministry are disposed to do something for the Irish in respect to that university they want. The proposal is to convert the Queen's University, a completely unsectarian institution, with only non-sectarian colleges under its control, into a mere Examining Board, like the London University, to which any properly affiliated institution however sectarian can send up candidates for degrees. The way the Irish take the proposal will depend on the constitution of that examining board, and upon how many Catholic Bishops there are going to be on it. If these last can frame the questions no doubt this Ministerial concession to the Irish will be sufficiently pleasing.

Most of the Bonapartists proper do not even salute Prince Jerome Napoleon. Still he is the lawful candidate of the party, and he is also the impossible candidate; and yet he has to be induced to waive his claim in favor of the only possible one—his own son, Victor Napoleon. This young Prince is tall, handsome, and straight as a dart; dark in hair, cheek and eye, and in temper and temperament a true Corsican-Italian. He is his mother's son. He has her full lips, but the Napoleonic alliance has saved him from having the nose of the House of Savoy. "His features are regular:" says the *London World*, "he has all the qualifications of a popular candidate in this woman-ruled country including a touch of wildness. The importance of his connections gives him a decided advantage over his unhappy cousin; he is of the best blood in Europe by his mother's side."

This is stock-farming in Texas: "The ranchmen in the Northern part of the State do not usually own any land. As the fences and settlements advance toward them they move their herds further west. The cost of herding is estimated at 50 cts. per head, annually.....In the winter no attention is paid to the cattle. They are too weak to wander far, and to drive them would be injurious. When the new grass comes the ranchman and his cow-boys 'round in' their stock, riding over the plain for miles around and selecting their animals from those of other owners by the brands. The calves are branded, the steers designed for the spring sales are separated and herded by themselves, and the rest of the herd turned loose to be watched, however, during the spring, summer and fall by the cow-boys, who are in the saddle all day, riding about and keeping the cattle from straying off far from the ranch."

Secretary Evarts exposes the absurdity of the Democratic talk about withholding appropriations until they should get a redress of grievances: a law that your party cannot repeal is not a proper grievance: "The grievances which the Commons sought to redress were not those of law but of the arbitrary action of the King. They asserted the right of the people against the Divine right of the sovereign. Here, the Executive is as much a representative of the people as Congress. He represents them for four years, the House represents them for two, and the Senators for six. No antagonism between the different branches of our Government is contemplated by the Constitution; all are expected to act in harmony, because all represent the popular will. Besides, the House of Commons sought to bring the King to terms, not by refusing appropriations, but by refusing to levy taxes. The money, if not collected, would remain in the pockets of the people and benefit them. Here the Democrats proposed to have all the taxes collected as usual, then prohibit the President from spending the money for carrying on the people's Government."

In view of there being no appropriation for the pay of marshals, the marshal of Michigan wrote to the Attorney-General for advice as to the service of warrants in criminal cases. Mr. Devens answered: "I advise you to perform the usual duties of your office, which you are in no way forbidden to do, to the extent of your power. The law prescribes those duties and affixes certain fees as the compensation therefor. No provision for the payment of the fees of marshals and their deputies has been made, nor can I make any contract or promise that this provision shall hereafter be made; but your performance of your duties, so far as the law contemplates that they are to be compensated by fees, seems to me to constitute a good ground of obligation against the United States. Where the services of deputies are required and expenditures are to be made I recognize the difficulties you may have to encounter. In all this matter, however, you will have to rely upon your expectation of future legislation by Congress that shall be just to you. All other expenses, except the fees of marshals and their deputies, have been provided for."

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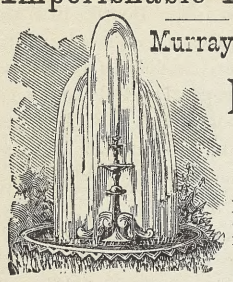

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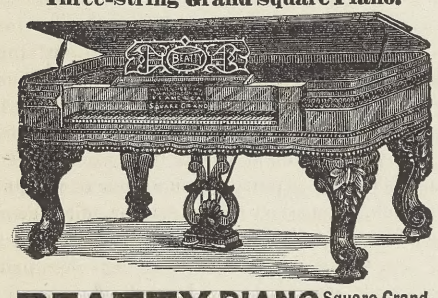

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	11 35 A.M.	Dep.	Middletown	Arr.	5.10 P.M.	
8.00 A.M.	4.40 P.M.		Walton		11.40 A.M.	6.50 P.M.
9.05 A.M.	5 51 P.M.		Sidney		9.17 A.M.	2.42 P.M.
11.00 A.M.	6.50 P.M.	Arr.	Norwich	Dep.	8.45 A.M.	1.00 P.M.
8.15 A.M.	6 55 P.M.	Dep.	Norwich	Arr.	8.15 A.M.	7.30 P.M.
11.44 A.M.	2 49 P.M.		Community		10.03 A.M.	3.41 P.M.
11.55 A.M.	3.00 P.M.	Arr.	Oneida	Dep.	9.50 A.M.	3.25 P.M.
*7.10 A.M.	3.15 P.M.	Dep.	Oneida	Arr.	9.33 A.M.	†7.50 P.M.
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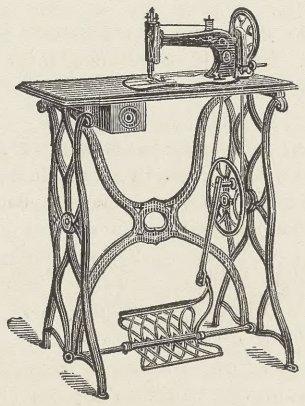

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